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The attention of the TRADE.

Mos. held up his hand. Israel prevailed.

THOMAS ROBINSON.

It is one of piety. By this I mean, that

those who engage in it should themselves be the

friends of God—created anew in Christ Jesus."

born of His Spirit, and this is fully implied

in the objects of the ministry. "Now then we

are ambassadors for Christ, as though God did be

see you by us, we pray you in Christ's stead, be

reconciled to God!"

One object as here stated, is to urge men to

reconciliation with God; but, how can this be

engaged by those who have not themselves become

reconciled? How can they persuade others to

the duty which they have neglected? Hence

this ministry implies, that all who engage in it

should be truly pious men—should be men of God

—should exhibit the spirit and temper of the Gos-

pel which they announce—should themselves lead

by example in the duties of the Christian life, and be

examples of piety. This is the first and most im-

portant qualification.

Without it all other attainments, how-

ever extensive, however splendid, will not, cannot

suffice.

As and this qualification should be pos-

sessed by the ministry, it should be sought by

the churches of Christ. They should prize this

above all other qualifications. They should labor

to pray to have the ministers of Christ eminently

devoted to their work.

A second qualification in the Christian ministry

should be intelligent. Those who engage in it

should be thoroughly furnished—"workmen

that need not to be ashamed," "well instructed

in the kingdom of God," "bringing things new

and old," and "feeding the people with knowl-

edge and understanding." To do all this they

must be men of comprehensive attainments, men

of thoroughly trained minds. I do not say, that

no other men can be useful as ministers of Christ.

Many men with limited attainments, yet with ardent

piety, have, under God, accomplished much.

But still his word requires, and the state of the

church and the world requires, that those who lead

the sacramental hosts of the Lord, should be men

of intellectual attainment, as well as men of piety.

Unless this is the case, ministers cannot succeed

so successfully, bring the gospel to bear upon all classes

of mankind. There would be given up to the

increased expenditure, it will be better that a part

of the members be given up than to languish for

want of support. The experiment of the last

year shows the ability and willingness of the

churches to contribute." Why change the term

first adopted? Besides, was this successful ex-

periment, thus acknowledged, limited to the

churches? I think not. This subject is com-

mented especially to the consideration of Agents.

B. B.

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best service, for such applications, by letter, postpaid.

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BOSTON RECORDER

than in retiring to pour out his heart before God in secret; and the believer will find his chief difficulty to consist in continuing instant and fervent in this spiritual exercise. If he succeed here, all else will eventually give place before him, and turn out to his benefit and comfort."

DECLINE OF UNIVERSALISM IN CONNECTICUT.

In the year 1830, a strenuous effort was made by the Universalists in this State to build up their cause and secure to every town the services of a preacher of Universal salvation. The effort was apparently successful. Almost every week the organ of Universalism in this State, announced the formation of a new society, joined with the association that in many other places the good work was going on. These auspicious omens and tokens of prosperity in Connecticut were hailed with joy abroad; they were published in every Universalist paper in the country, and the shout went up, that in a few years Connecticut would be redeemed.

Upon different minds the effect of this state of things was very different. Some thought the floodgates of error were lifted up, never again to be closed; and that the event coming in like a flood, would overwhelm the land with delusion. Others thought they saw in this movement of Universalists only the uniting of those discordant materials, found in every community, who by bond of union is hostile to the gospel, and a desire to be free from the sanctions of the Bible. These finding it a very easy matter to be religious without a change of character, and finding an opportunity to oppose the truth, readily united with any person who would form a Universalist Society. And such persons judged that the evil would soon cure itself, that those societies formed for the ostensible purpose of advancing religion and morality, would soon develop their true character, and then cease to be.

Which view of the matter was the true one may best be learned by appealing to the facts in the case, and comparing the prosperity of Universalism in this State now, with that of 1830.

Since the year 1830, societies have been formed in the following places; and as we announce them, we will mention their present condition.

In New Haven, two societies have been formed since the time we last mentioned, and three ministers regularly seated. The ministers have all departed, and both of the societies numbered among the things that were. In Woodbridge, a society was formed, and regular preaching secured. Here also the end is come. Stamford, Norwalk and Monroe have shared the same fate. Newtown, Southbury, and Cheshire, were visited for a season with the light of Universalism, but that light has now become darkness. In Tolland, a Universalist society was regularly organized—in Ellington, Glastonbury, in Wethersfield, in Granby, in Somers, in Wareham, Plainfield, in Woodstock, in Southbury, and Meriden. In each of these places the services of a Universalist minister was secured, a portion of the time. But each is blushed in that repose which knows no awakening.

Barkhamsted, a house was built, and at the dedication, the services of Mr. Ballou of Boston, were secured at great expense—a minister settled, but the house has run down, and the house is closed.

In Granby, a Universalist society was formed, the old Baptist meeting house obtained, and a minister settled. The minister many years since removed, and the society is not.

In New London a Society was formed under all circumstances. A minister was settled, and all Universalists thought that the cause was permanently established in New London. But in an hour when it was least expected, the cause expired, and like the baseless fabric of a vision, has left not a week behind.

Time would fail us to speak of Collinsville, Manchester, and Durham; of Union and W. Stafford; of Thompson, Sharon, and Fairfield, and many other places in which they may now stand and continue, what Gamaliel meant when he said, "if this work be of men it will come to nought."

The same history, substantially, may be given of the Universalist Societies in New York, Maine and New Hampshire.—*Hartford Observer.*

REV. MATTHEW H. SMITH.

This gentleman, whose case we have had occasion to mention several times of late, is now in this for Dr. Hayes, in the Lecture Room of the Central Church. This statement will be sufficient to apprise our readers of the present position of Mr. Universalist. His case has assumed so many aspects before the public, that it must appear for the present, perhaps to be somewhat involved in mystery; however capable it may be, in the end, of a defense from Mr. Smith is, that he has not since his late renunciation of Universalism, gone back again to the sealed belief of that error; although, sometimes, after the prostration of his health at Salem, he was not so fully established as to take a decided course; and his being prevailed upon, to preach in the Lyceum to a portion of his former charge, was not intended to make the impression that he had fallen back into Universalism. It was that the only point in regard to which his mind wavered, was the absolute endurance of future punishment. He professes now to have subjected this point to a careful scriptural examination, and to be clearly and calmly established in the belief, not only of the punishment of the wicked, but of their endless punishment in the world to come, as a doctrine of the Word of God.

His disowning Sabbath evening we learn from those present, was not designed as an explanation or vindication of his recent course; nor was any general notice communicated in the congregations of the city, of his intention to preach at all on that occasion. When he came into the Lecture Room, he observed great numbers of his former congregation in the assembly, he doubtless desired it necessary in some degree to satisfy the obvious expectation in the particular. He did by a very few kind and well connected statements, previous to the announcement of his subject. From the account we have received of his remarks addressed to those in the assembly, who formerly sat under his preaching, we should judge they must have been generally well received.

The text which Mr. Smith made the subject of his discourse, was that beautiful passage in Isaiah iv. 11. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and to bear; so shall my word be that goeth forth out of my mouth: It shall not return unto me void; but it shall accomplish that which I pleased, and prosper in the thing whereof I sent it."

This text, we gather from several intelligent hearers of the discourse, the preacher made use of to illustrate the common operation of the means of grace, in their connection with the salvation of men from sin and hell; and, as an assurance that these means will be made efficacious in all cases where the conditions required on the part of the sinner shall be truly complied with. In the course of the sermon he stated that this passage had been among the strongest proofs as he had formerly adduced it, of the doctrine of Universal Salvation; and gave the common argument of the Universalists, as founded upon this and other passages of the same character. He then introduced a great principle which was wholly overlooked in this argument, viz: that certain corresponding acts and duties are required on the part of those to whom the means of grace are sent. Those therefore who neglect to comply with these requirements, neglect an essential condition on which the blessing promised in accompany the means of grace must depend. Although the rain and snow descend from heaven in the season, and water the earth and prepare it to give seed to the sower and bread to the eater, yet the husbandman who should depend on this provision of nature alone, in the entire neglect of all the appropriate labors of cultivation, would only be rewarded with poverty and disappointment. So in the case to which the figure is applied. The sinner who refuses to believe, or who neglects to obey the Word of God, places himself beyond the scope of the divine promise. This Word of God was never sent to accomplish the salvation of those who should not come with its precepts.

This, we believe, is a fair exhibition of the substance of Mr. Smith's discourse on Sabbath evening, so far as it had a bearing upon the doctrine of Universalism.

Monday notices were posted through the

city stating that the Rev. L. S. Everett, of Middle-town, (the same who went on to Salem to sustain the cause of Universalism there against the shock occasioned by Mr. Smith's renunciation) would in the evening, reply to the sermon of Mr. Smith, and course. We understand, however, that Mr. Everett did not attempt a special reply to the arguments of Mr. Smith, above cited; but depended wholly on a series of statements and representations adapted, if received in the light in which they were set forth, to destroy the confidence of the public in the consistency and moral integrity of the course he has pursued, since he began to enter into the discussion of his former belief.

Not having heard Mr. Everett, we shall only add, that in many other places the good work was going on. These auspicious omens and tokens of prosperity in Connecticut were hailed with joy abroad; they were published in every Universalist paper in the country, and the shout went up, that in a few years Connecticut would be redeemed.

Upon different minds the effect of this state of things was very different. Some thought the floodgates of error were lifted up, never again to be closed; and that the event coming in like a flood, would overwhelm the land with delusion.

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TWO YEARS BEFORE THE MAST.

It has often been said that a man's interest in the subject will be proportioned to the intimacy of his acquaintance with it. But nothing is more common than to find truths universally admitted, yet universally neglected; and it may be doubted whether the influence of knowledge upon feeling is practically regarded as much as it deserves. If it were, would Christians complain that they cannot interest themselves for the health, while they neglect to acquaint themselves with those facts which might awaken their interest?

All this however is not to our immediate purpose. Our immediate purpose is to say that we have just received a fresh illustration of the truth above alluded to, in reading Dana's *Two Years before the Mast*. In common with the rest of the world, we have all now national property. The exact and authentic information which they furnish of the feelings, the motives and the words of the illustrious men of those times, is becoming, if possible, more and more valuable with the lapse of each successive year. The further we recede from the birth of the constitution, the more precious do contemporary exposures of it become.

THE AMERICAN ECLECTIC.

We briefly noticed this forthcoming publication a week or two since, and expressed our confidence that it would prove highly acceptable to the public, and occupy a department in literature, not hitherto filled in our country. When the work shall appear, it must of course stand upon its own merits, and we have no doubt that it will hold a lofty and firm position. But our readers are entitled to know previously what are its promises and what are its resources—what they may reasonably expect from it, and on what terms they are to be regarded from time to time, with this "feast of fat things."

The introductory article, by Rev. Dr. Peters, the senior editor, has already been published in connection with a brief prospectus—and did our limits allow, should yield to the temptation of giving extracts from it. At present, however, we are only able to give the following paragraphs:—

"It is designed to embody and bring home to our intelligent countrymen the choicest topics of interest and instruction to be derived from the literature of other nations. It will be principally compiled from the Foreign Journals, Repositories and Reviews. The selections will be made with care and research, and will be accompanied, when necessary, with editorial introductions and explanations, to acquaint the reader with the occasions, progress and bearings of each discussion. The work will present in an intelligible form, and in our own tongue, most of that which is truly excellent in the current periodical literature of all foreign lands."

"The work will be adapted to popular reading and universal circulation. It will also comprise a general scholar. It is designed to become, in its progress, an *Encyclopaedia of Foreign Periodical Literature*. It will, of course, exclude what is trifling or pernicious, and will strenuously adhere to the cardinal principles of truth and morals. It will, however, become the advocate of any party without actual experience of the same sufferings; and perhaps a genuine son of the sea would be inclined to disparage both our knowledge and our sympathies as book-matters merely. But if any descriptions can take the place of actual experience, those in Mr. Dana's book will certainly do it. Not how ever by harrowing pictures of the miseries of a sailor's life, all the materials which were previously scattered, to the annoyance of the reader, in a multitude of places of deposit. The author has accomplished, we doubt not, what she has striven after, namely, to stamp in current coin the gold which has been laboriously procured from the mines of knowledge. In order to attain this object, fresher intellectual assistances, and a richer element of introductions and explanations than previous writers had supplied, were demanded. Here will be found no small part of the benefit which we shall reap from the book. Besides a general explanatory introduction which interposes a word, or a statement of the contents and object of the subjoined contributions. These interjected explanations place the reader on the right point of observation, inform him of the helps and sources of information, and bring out prominently, by means of short and sensible notices, topics of special interest. The clear sense, the comprehensive knowledge, the sound judgment, and the fine tact of the author here show themselves on every side."

Among the Asiatic nations that pass in review are the Hindoos, Chinese, Armenians, Georgians, Persians, Afghans, Mongolians, Calmucks, Bedouins, Arabs, Turkomans, Koards, etc. Then follow the Malays, and the inhabitants of the Polynesian Isles, among the Africans noticed, and the Mandingoes, Ashantees, Moore, Berbers, Egyptians and Abyssinians. Then succeed the American Indians in general, the Mexicans, Peruvians, Chilian, Greenlanders, Esquimaux and Iroquois. The second part is devoted to the nations of northern Europe. The treasures of the English and Scotch come out in their fulness, and in this branch, particularly, the author shows great knowledge and intimate acquaintance." Another volume will contain notices of the popular poetry of Eastern and Southern Europe. "May this well begun work proceed happily to its close, and may the excellent author most richly receive, in the favorable reception of her book, the thanks which are due to her from the inhabitants of her own and of other lands."

THE CHINESE LANGUAGE.

An article in the last Westminster Review on the History of China, contains some curious facts respecting the Chinese language, and the errors that have grown out of a misunderstanding of it by foreigners. It is probably known to many of our readers that this language has no alphabet. Each word, instead of being compounded of letters, requires a separate character. Yet these words admit of combination to an indefinite degree, and all compound words are designated by compound characters. For example: *key*, an enclosure, and *jin*, a man, together, form the word *chow*, a prisoner; the character representing *man*, being put within the square character denoting an enclosure.

The difficulty of acquiring a language, each word of which has to be thus separately learned, may be imagined. But this is not all. Each word has a great variety of meanings, indicated only by a slight change of pronunciation, and having no possible connection with each other. It need not surprise us then to hear that the labor of a life does not suffice to make a Chinese *litterateur* familiar with his own language.

But if the Chinese have no alphabet, it may be

old French grammars, designed for English students, will be found in Mr. Fosdick's volume.

A second edition of the Memoir of Mrs. Sarah Lauman Smith, has appeared from the press of Perkins & Marvin of this city. It contains a newly engraved and more accurate likeness of Mrs. S., considerably to the interest of one of the most delightful volumes of biography which have produced.

The children of the late Dr. Bowditch have published a memoir of their father in the concluding volume of the translation of the Celestial Mechanics. It has also been published in a separate form. It is an affectionate and well written memorial of the virtues of the illustrious dead. Dr. Bowditch's reputation is now the common property of the civilized world.

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Another term applied to the English which has given great offence, is *Hung-mao-kezi*, commonly translated "red-haired devils." The term *kwei* however, means angels, either good or bad, and in this connection simply, "red-haired people."

SONGSCHREIT LITERATURE.

From the "Friend of India" we learn that under the direction of Mr. James Muir, two works have recently been compiled and printed in the Sungscript language, viz. A sketch of the History of India in verse, and a description of England.

These are but the predecessors of other works, the same kind which are expected from the same source. The plan is, to enrich the learned language of India with treatises of unquestionable value, and thus facilitate the translation of them into the vernacular tongues, while the literati are provided with a series of works on the science and literature of the West in a language understood by them all.

It is hoped by this means to conciliate the priesthood to a co-operation in the great work

value by any thing of the kind that has fallen in our way. There is scarcely any subject of practical importance in his employment, upon which we may not here find an opinion expressed, and reasons assigned for it,—with which he may compare his own opinions and practices, perhaps to his advantage. Had the work been submitted to us for criticism before its publication, a word here, and a

word there, would probably have been blotted:

but on the whole, as little that is exceptionable in point of moral influence, and as much that is in

structive to the practical husbandman, is compre-

hended within these 124 duodecimos pages as is to be

found within the same space anywhere.

are the advantages for forming a youth to habits of virtue and intellectual attainment superior to those found here.

THE FAMILY CHRISTIAN ALMANAC, FOR THE UNITED STATES, calculated for the Horizon and Meridian of Boston, New York, Baltimore and Charleston; adapted to four parallels of latitude, and for use in every part of the country, for the year of our Lord and Saviour Jesus Christ 1841. —*India-Tract Society.*

With the "Christian Almanac" of former years the public are well and happily acquainted; by general consent it is allowed to have maintained a pure and holy character, and also to have exerted a highly salutary influence in proportion to the extent of its circulation. The title of the annual is somewhat altered the present year, and it is printed on an enlarged page, and more beautiful type than heretofore. Nor is it inferior to its predecessors. Its adaptation to four different meridians, while it crowds the columns of the calendar with figures useless to many, fits it for use throughout the whole country, and will therefore be cheerfully submitted to, by those who do not regard it as a recommendation. In its character as a *Tract*, it deserves the attention of the liberally minded; for by its gratuitous distribution, thousands of families may be supplied with nutritious food, instead of whipt syllabubs and the lauded "essences" of folly and vice.

THE CULTIVATOR'S ALMANAC, and cabinet of Agricultural Knowledge, for the year 1841. —*Agri-cultural Buckminster. Boston; H. B. Williams. pp. 124.*

For the farmer, this manual is not surpassed in value by any thing of the kind that has fallen in our way. There is scarcely any subject of practical importance in his employment, upon which we may not here find an opinion expressed, and reasons assigned for it,—with which he may compare his own opinions and practices, perhaps to his advantage. Had the work been submitted to us for criticism before its publication, a word here, and a

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LIBRARY OF HEALTH. Vol. 4. No. 10. October, 1840.

The contents of this No. are 1. Health in common schools, concluded; 2. Killing with kindness; 3. Wine and Flesh; 4. Francis Hopkins; 5. Autumal diseases; 6. Autumnal dress; 7. Prevention better than cure; 8. Cravats and stocks; 9. Ministerial consultations; 10. The Belgian Giant; 11. Chapter of Intelligence.

THE YOUTH'S TEMPERANCE LECTURER. By Dr. Charles Jewett. Boston; Whipple & Dorr

POETRY.

For the Boston Recorder.

HYMN.

Thing am I, my Saviour, thine,
Embrace me with thy love divine!
Oh, let me lean upon thy love,
And all the joys of heaven prove.
Thing am I, in life, in death,
Thine with my very latest breath;
And oh, when darkness falls on me,
Let me in bliss thy glory see.
Thing am I, to do thy will,
In life thy just commands fulfil;
To live as thou hast loved, so long,
Thine be each accent of my tongue.
Thing am I, now, now I die,
To dwell with Thee in ectasy;
Take me, oh take me to thy breast,
And in elysium give me rest.

J. E. D.

MISCELLANY.

M.R. WEBSTER TO THE LADIES.
(The correct moral sentiments contained in the following Address, will command it to the attention of our readers.)

From the Richmond Whig.

Address of Mr. Webster, to the Ladies assembled at the Log Cabin in Richmond, Va.

Mr. Webster having signified a willingness, since he was unable, from the shortness of his stay, to pay his respects to the ladies of Richmond individually, to meet and address them in a body, the Log Cabin erected by the Whigs of the city was chosen as the place of meeting, and accordingly a fair assembly was there collected on Wednesday morning; when our distinguished visitor was introduced to them with a few appropriate remarks by Mr. Lyons.

Mr. Webster thereupon addressed the interesting auditory collected before him, nearly in the following terms:

Ladies—I am very sure I owe the pleasure I now enjoy to your kind disposition, which has given me the opportunity to present my thoughts and my respects to you thus collectively, since the shortness of my stay in the city does not allow me the happiness of calling upon you severally and individually. And, in the first place, I wish to express to you my deep and hearty thanks, as I have endeavored to do to your fathers, your husbands and your brothers, for their unbounded hospitality I have received ever since I came among you. It is registered, I assure you, on a grateful heart in characters of an enduring nature. The rough contests of the political world are not suited to the dignity and to the delicacy of your sex; but you possess the intelligence to know how much of that happiness which you are entitled to hope for, both for yourselves and for your children depends on the right administration of government, and a proper tone of public morals. That is a subject on which the moral perceptions of women are both quicker and juster than those of the other sex. I do not speak of that administration of government whose object is merely the protection of industry, the preservation of civil liberty and the securing to enterprise its due reward. I speak of government in a somewhat higher point of view. We live in an age distinguished for great benevolent exertion, in which the affluent are consecrating the means they possess by endowing colleges and academies, by uniting to build churches, and support the cause of religion, and by establishing Atheneums, Lyceums, and all the other modes of popular instruction. This is all well; it is admirable; it augurs well for the prospect of ensuing generations. But I have sometimes thought that there is to be considered—I mean in its power and in its duty, to augment the morals of the community, and to inspire it with sentiments of religion, which is too often overlooked. A popular government, is more powerful than any other influence (and I have sometimes feared than all other influences put together) in its action on the morals of the community for good or for evil. Its example, its tone, whether of respect or disregard to moral obligation, is most important to human happiness; because it is among those things which most affect the political morale of mankind, and hence their general morale also. I advert to this, because there has been put forth in modern times the false maxim that there is one morality for politics and another morality for other things; that in their political conduct to their opponents men may say and do what they will, provided it is not thinking of or doing in the personal relations of private life. There has been openly announced a maxim, which I consider as the very essence of false morality, which declares that "all is fair in politics." If a man speaks falsely or calumniously of his neighbor, and is reproached for the offence, the ready reply is that it was in relation to public and political matters, I cherishe no怨, no ill-will whatever against that individual, but quite the contrary: I am of my adversary's opinion as to a political measure. In my opinion the day is coming when falsehood will stand for falsehood, and calumny will be treated as a breach of the commandment, whether it be committed politically or in the concerns of private life. It is by the promulgation of sound morals in the community, and more especially by the training and instruction of the young, that woman performs her part towards the preservation of a free government. It is now generally admitted that public liberty, the perpetuity of a free constitution, rests on the virtue and intelligence of the community which commands, whether it be committed politically or in the concerns of private life.

PETER, THE STORE IS TOO LONG.

Peter Brigham paid his last penny to the toll-gather at Charles' River, as he made his entrance into Boston. He walked about most of the forenoon, and finally asked a gentleman near one of the insurance offices, if he wanted "to hire?"—Struck with the appearance of the lad, he said, "yes," and Peter was provided a comfortable home, as a sort of "do-all," in a gentleman's family.

To make a long story short, Peter was no common youth, and he gradually rose in the employ of Mr. Parker, till for years and years he was his chief clerk, and finally, at the age of twenty-two, was admitted into the house as a partner, at one-third the profits. The well known house of Parker & Co., continued for a goodly number of years, and became one of the largest establishments of the day. The senior partner finally retired, leaving the whole concern in the hands of the junior, and for thirty years the house continued to grow with the growth of the city, under the prudent management of Mr. Brigham. He was esteemed a merchant of the utmost integrity, and maintained a most enviable reputation during his long mercantile career.

On the day old gentleman said to Peter, Jr., his oldest son, who had been brought up in the store,

"Do you think you could manage business?"

"I leave you the store, a large stock of goods, and perhaps the best set of customers any dealer in Boston; but remember, Peter, I paid my last penny to the toll-man when I entered."

"Peter, the store is too long."

Peter, Jr. continued to extend his operations, and finally the senior of tea and coffee he sold at wholesale.

He was considered a desirable match for almost every lady, and in the following year espoused Julia Wenthworth,

an heiress of thirty thousand. He purchased an elegant mansion opposite the Hall, and, of course, fitted it up with great splendor, becoming the high circle in which his beautiful bride would move.

The father of Peter claimed the privilege of presenting the mirrors for the dining hall. They arrived from Liverpool on the day preceding the nuptial dinner party. The old gentleman had personally superintended their adjustment in the hall. All the Wenthworths and Brigamans were around the festive board, when speaking of the nuptial presents, the son, in the joyousness of the occasion, exclaimed,

"Father, I've not seen the mirrors you gave us."

"They are suspended in this hall, my son."

All eyes were turned upon them—when on a golden tablet, crowning each reflector, they read

"PETER, THE STORE IS TOO LONG."

Peter recollects the remark of the old gentleman, when he had asked his opinion of the store, and although he had to laugh with the rest of the company, still he felt there was meaning in it, and he never went into the dining hall, but his eyes would involuntarily revert to the mirror, with—"Peter, the store is too long." However, Peter went ahead in business. He had married a fortune, beside the excellent business left him by his father, and Brigham, Jr. was not a very small man on Change.

He fell into the speculating mania which seemed to have possessed the people of the age.

His notes were as good as bank notes, and his credit was "A No. 1."

Every body was making fortunes in stocks, and afterwards communicated by them perhaps

"Certain individuals are considered plague-proof, and attend the sick without fears. They are usually bad the disease themselves. This, however, does not in reality secure one from taking it again as many cases are known, of persons having it two, three, or more times, and dying of it at last."

Last year, a Greek priest who had exposed himself in the plague-hospital for forty years, took the disease and died.

their children the truth, that the exercise of the elective franchise is a social duty, as so solemn a nature as man can be called to perform; that a man may not innocently trifle with his vote; that every free elector is a trustee as well for others as himself; and that every man and every measure he supports, has an important bearing on the interests of others as well as on his own. It is in the inculation of high and pure morals such as these, that in a free Republic, woman performs her sacred duty, and fulfills her destiny. The French, as you know, are remarkable for their fondness for sententious phrases, in which much meaning is condensed into a small space. I noticed lately, on the title page of one of the books of popular instruction in France, this motto: "Pour instruction on the heads of the people; you owe them that baptism." And certainly, if there be any duty which may be described by a reference to that great institute of religion, a duty approaching it in importance, perhaps next to it in obligation, it is this.

I know you hardly expect me to address you on the popular political topics of the day. You read enough—you hear quite enough on those subjects.—You expect me only to meet you, and to tender my profound thanks for this marked proof of your regard, and will kindly receive the assurances with which I tender to you, on parting, my affectionate respects and best wishes.

THE PLAGUE.

[The following interesting account of the Plague, is extracted from the introduction to the Memoir of Mrs. Dwight, by Rev. H. G. O. Dwight, Missionary to Persia, lately published in New York.]

You are aware that I was not bred to the medical profession; and although some portion of my reading has been in the books of that art, yet my opinion certainly have not the weight of one who has been thoroughly schooled on the subject. On the other side, truth allows me to say, that if I have not been so well educated by books and lectures, I have hardly any excuse for addressing you on the popular political topics of the day. You read enough—you hear quite enough on those subjects.—You expect me only to meet you, and to tender my profound thanks for this marked proof of your regard, and will kindly receive the assurances with which I tender to you, on parting, my affectionate respects and best wishes.

TO APPRENTICES.

The only way for a young man to prepare for usefulness is to devote himself to study during his leisure hours. First, be industrious in your business. Never complain that you are obliged to work; go to it with alacrity and cheerfulness and it will become a habit that will make you respected by your employer and the community. Make it your business to see and promote his interest: by taking care of his you will learn to take care of your own. Second, be industrious in your studies. Few persons can complain of a harder master than Franklin's, yet he had laid the foundations of his greatness while an apprentice. Success depends not on the amount of leisure you may have, but upon the manner in which it is employed.

SEENING GOD.—How great is our offence and that we live not in much more constant views of God! Herein we sin and suffer both at once, things both very unsuitable to our nature. Mindfulness of God is the living spring of all holy and pleasant affections and deportments towards Him. All sin is darkness, whether it be neglect of good or doing of evil; it is way of a darkness; as a course of holy motion is walking in the light. Our shutting our eyes towards God creates that darkness; surrounds us with a darkness comprehensive of sin. Now is every thing of eminence duly wavy, and any evil done that sinful nature prompts us to do. Well might it be said, "He that smeth hath not seen God." 1 John vi. 6.—John Howe.

I might enlarge greatly upon these reasons, but I have little space, and you will be able to understand their bearings without much assistance from me.

The prevalence or violence of the plague is not sensibly affected by any of the ordinary changes of temperature; and I see not what other causes we can assign the above named phenomena, except to the prevalence or absence of the plague atmosphere.

Persons sometimes recover, however, when no suppuration takes place. There are many other varieties, which I need not here specify. I need

say that no specific has yet been submitted to no medical treatment whatever, beyond the mere application of poultices to the bubos. This is the practice of the natives of the country; and to the regularly buried European physician, they never visit a plague patient knowing well I speak of Constantinople. An Armenian bishop has recently introduced a remedy for this disease, which, according to report, is wonderfully successful. It is called the balm of St. Ignatius, and comes from India. It is exceedingly bitter, and is applied both externally and internally, and wait for further proofs of its virtues.

The general belief among the Europeans here is, that the plague is powerfully contagious, and that it is taken only by actual contact with an infected person or thing. This opinion has also gained ground to some considerable extent among the native Christians. When this disease prevails, the shops in Pera are not shut, but barred so as to prevent people from entering, and purchases must be made at the door, without touching the goods.

In the streets every body has a stick, and great care is taken not to rub against another, and every bit of paper and cloth and string is most sedulously avoided. O that these people were as much afraid of moral pollution as they are of the contagion of the plague!

Whenever the disease appears in any family, the sick are immediately deserted by all their friends. If they are poor they are carried to the plague-hospital, and if rich, some "plague-proof" nurse is hired to attend them at their own house. But Oh, what confusion and disorder there is in the plague hospital! Beds, clothes, &c., used by the sick, are burned, or thrown into the sea, or buried. Articles not immediately to the contagion, are thoroughly washed. Not a rag is spared. Curtains, carpets, sofas, coverings, beds and bedding, the wool, and bureau, and curtains, clothing, every thing goes into the water. Every wardrobe, and closet, and bureau, and trunk, is thoroughly overhauled, so as not to leave a thread to which even suspicion may attach itself. All this may appear superfluous labor to one at a distance, and I confess I was in the habit of regarding it so myself to a considerable extent, until the disease came into my own house. I found then in practice, that I could, with certainty, draw no lines of demarcation between articles that had been exposed to contagion, and those that had not. How many things had in various ways, directly and indirectly, come in contact with the sick, before we ascertained the nature of the disease, and of course before we took any precaution, I knew not. As I had no means of determining what was infected, I found that my only safe rule was to take it for granted that *every thing* was infected, and I proceeded to wash and fumigate accordingly. Fumigation with chlorine, I regarded as a very safe means of disinfecting articles of clothing, where it can be applied without injury to the color, though it is little known here.

Forty days after the last exposure to plague, are always required here by custom for quarantine; during which time the individual or family must shut themselves out from society, and remain either in their own house or go out to a tent in the field.

I have said that the Europeans generally, in this place, believe the plague to be communicable by actual contact only, and if this be avoided they feel perfectly secure from an attack of the disease. I have no intention of introducing here a discussion of the subject. My opinion, however, is, that it is communicated both by contagion and infection, and more readily by the latter than the former. Whatever the *virus* of the disease is, I believe it may gain a far more ready access to the circulatory system, by respiration through the lungs, than by absorption through the skin. There can be no doubt that the pestilential matter is often retained for a long time in clothes, and afterwards communicated by them perhaps

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I have already expressed the opinion, which all allow to be correct, that our security for the duration of the free institutions which bless our country, depends upon the habits of virtue and the prevalence of knowledge and of education. Knowledge does not comprise all which is contained in the larger term of education. The feelings are to be disciplined—the passions are to be restrained—true and worthy motives are to be inspired—a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education. Mothers who are faithful to this great duty, will tell their children that neither in political nor in any other concerns of life, can man ever withdraw himself from the perpetual obligations of conscience and of duty: that in every act, whether public or private, he incurs a just responsibility; and that in no condition is he warranted in trifling with important rights and obligations. They will impress upon

their children the truth, that the exercise of the elective franchise is a social duty, as so solemn a nature as man can be called to perform; that a man may not innocently trifle with his vote; that every free elector is a trustee as well for others as himself; and that every man and every measure he supports, has an important bearing on the interests of others as well as on his own. It is in the inculation of high and pure morals such as these, that in a free Republic, woman performs her sacred duty, and fulfills her destiny. The French, as you know, are remarkable for their fondness for sententious phrases, in which much meaning is condensed into a small space. I noticed lately, on the title page of one of the books of popular instruction in France, this motto: "Pour instruction on the heads of the people; you owe them that baptism."

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BOSTON RECORDER.

was all the rage, and he went into the adventure, as a matter of course. And why not add a million or so by purchasing lots in the West? Mr. Collier had made two millions by the sale of his lots where the city of Orient now rears its aspiring head—and Brigham, Jr. went \$20,000 into the lots of the intended city of Hammonia, the most beautiful site, (situated at the confluence of six rivers,) in all the teeming empire of the mighty West. It was whispered on "Change" that he had made more than half a million in stocks and his western lots, and that he was to make four hundred thousand in his "Eastern" Townships; he was written down as a millionaire, and in the next election, Peter Brigham, Jr. was made President of the Bank of Exchange.

But there must have been a race of Peter Brigham, jr. in the days of Shakespeare.

"There is a tide in the affairs of men,"

and Peter found his on the ebb in the midst of the money pressure. Stocks down—cotton ditto—western lots no sale—eastern townships ditto. As a last resort, Peter was obliged to visit the country seat of his father at Watertown, to solicit funds to help him through the pressure, or he must fail.—The prudent old merchant sat down and took a cool survey of Peter's affairs. He then called the son to bring him some bank checks, one of which he filled out thus:

"Pay to Peter Brigham, Jr. one penny, amount possessed by his father when he arrived at Charles' River Bridge, and the best inheritance a father can give his son to begin the world with,

PETER BRIGHAM."

The next day the failure of the house of Peter Brigham, Jr. was announced on "Change," for over a million dollars. And when the stock in the new house with a granite front was sold, beneath the red flag, wild and heading speculators had read to them an important lesson of prudence and sagacity, in the emblem.—PETER THE STORE IS TOO LONG."

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